1:Radin E-5 (1908-1913) 1923
NPI2 Winnebago NPI2

According to the oldest informants, the earliest type of lodge used by the Winnebago was the ten-fire gable lodge, of which there were two types, rectangular in form, one built on a platform and the other on the ground. Poles of cedar, forked at the top, formed the sides. Through the forks transverse poles were laid to which the gable roof was attached. Three poles (*na°ji'k'eré*) were arranged in the center of the lodge for the better support of the roof. Beds were placed along both of the long sides on a platform raised 2 feet (*haza'te*). Frequently a platform 4 to 5 feet high was erected in the rear of the lodge and partitioned off. Here the favorite child of the family lived when he was fasting. In front of the lodge a spot was always kept carefully cleared (*nazwa'i'nera*). There were two doorways to the lodge. Often the entrances were shaded with boughs. According to some informants, this was only done for the chief's lodge. According to another description of the gable lodge, there were only two central poles, one at each entrance; these were always painted blue to symbolize the day (fig. 22, *b*).

a

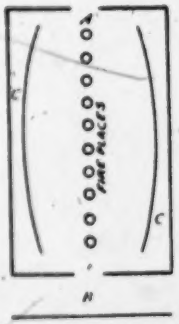

FIG. 22.—*a*, CROSS-SECTION OF ROUND LODGE. *b*, CROSS-SECTION OF GABLE LODGE.

As far as can be learned at the present time, the platform lodges were merely gable lodges on platforms. What purpose the platform served is now difficult to determine, but most Winnebago questioned said that it was provided as a protection against the dampness of the ground and insects.

The ceremonial lodge was merely a large, long bark lodge. The grass lodge seems to have been a roughly constructed round lodge with a covering of grass instead of bark. The sweat lodge was a round bark lodge having a framework of four poles. The tipi was of a simple type provided with a three-pole framework.

All the evidence obtained points to the fact that lodges of these types were used synchronously. According to the myths and the oldest informants, in ancient times a village occupied for a considerable period consisted entirely of gable lodges, but these seem to have given way to the round and long type, probably borrowed from the Central Algonquian. The gable type seems to have held its own, however, among the more western villages of the Winnebago. The round bark lodges were used in winter and the reed matting lodges in

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

614 have been subjected to literary and shamanistic remodeling. Only
173 the shorter accounts show in their subject matter and presentation certain affinities to the origin myths of the other clans, the longer ones being entirely different. Another cause for these marked differences may lie in the circumstance that since the longer accounts were associated with semi-esoteric ceremonies, the war-bundle feasts, they were known to but few individuals in the clan, whereas the shorter legends could be learned by anyone who chose to pay for
614 them. To this must also be added the fact that presumably some of the accounts current were based on hearsay knowledge.

[554] The Bear clan was, next to the Thunderbird clan, the most im-
[361] portant in the tribe. Its lodge was either in the center of the village, opposite that of the Thunderbird clan, or at the extreme end, depending upon the scheme of village organization accepted as
[727] correct. In it were confined the prisoners of war and the insignia of office possessed by the clan, such as the so-called standards, really crooks, and the so-called *namazinizini*. Some individuals also claimed
[513] that unmarried men were allowed to sleep in the lodge, although they
345 were not clear as to whether they did this in order to guard the prisoners confined there or simply used it as a club house.

The clan songs are given on page 235. The same songs are used
[533] when gathering the clansmen together to select soldiers.

Apart from the war bundle or war bundles, the Bear clan possessed
614 three insignia—a war club of a definite shape, the curiously whittled
778 baton of authority called *namazinizini*, and the crooks used in battle called *hake'reu*. Whenever the clan was exercising any of its functions the leader would always hold in his hands the *namazinizini*.

The functions of the clan were probably the most important in the tribe and were entirely disciplinary. The author obtained the following description from an old Winnebago:

614 625 The Bear clansmen are the soldiers or sergeants-at-arms of the tribe. They have complete control of everything concerning discipline. Whenever the Winnebago are traveling or moving (i. e., on their various seasonal moves), the Bear clansmen lead, and wherever they decide to stop, there the leader would put his stick in the ground and the other Bear clansmen would do the same, arranging them all in a row pointing toward the direction in which they were going. The main body of the tribe would follow at a certain distance. No member of the tribe would dare pass ahead of the row of sticks. If, for instance, the tribe was on the fall move and traveling toward a country in which there was plenty of game, should any individual go back and around the sticks in order to kill game on his own account, the soldiers (Bear clansmen) would, as soon as he was detected, go over to his lodge and burn it up with all its contents and break all his dishes. The only thing they would spare would be his life and that of the other members of his family. If the one who had transgressed the rules made any attempt at resistance he would be severely whipped. If he refused to submit to this and took up his fire arms to fight, the soldiers would stand there calmly, but the moment he made an attempt to shoot they would kill him. In such a case nothing would be said either by the rest of the tribe or his relatives about